Sunday Sermon

A Scholarly Discourse By Bishop John J. Tigert.

BROOKLYN, N. Y.—Union services of the First Reformed, the Grace M. E. Church, the Memorial Presbyterian and the Sixth Avenue Baptist were held in the last-named church Sunday morning the sermon being by Bishop John J. Tigert of the Methodist Episcopal Church South, who is a resident of this city. He is also editor of the Southern Christian Advocate. The subject was "The God of Grace," and he took for his text the passage in II Corinthians, 11:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." He said:

The great lesson that lies on the surface of this text is that the God of creation is likewise the God of grace and salvation. If you and I should think about it more frequently we should be inclined to believe that the God who built the universe is the same God than the One who saved the soul, but therein would lie a radical mistake. Many a man of great wealth and resources could create a model and build a palace than to frame the life of a son, and many a man of power on earth could call all the lever earned in order that he might have a child to murder that he might have a child to murder his own image. The Czar found it his own likeness. The Czar found it easier to accumulate resources, to clothe and equip an army, than for the war against Japan than he is finding it to pacify the outraged Russia to-day. The more we think about it the more we are inclined to the belief that every problem involving the government of moral matters is more difficult than the fashioning of material things. For the element of freedom enters into the former proposal; and wherever we are dealing with those who are free we cannot count on the result as we can when dealing with forces that are not free. The free and the fixed—these are two realms. But the God of grace and is also the God of the free; and the God of creation is also the God of revelation and grace and the salvation of the human soul. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of knowledge of the glory of God in the face of Jesus Christ." Now there is certainly in this phrase as express reminiscence of the first chapter of Genesis: "God said, Let there be light: and there was light." It is very easy for us to imagine the annihilation of the world, when the sun should cease to be blotted out; the moon and the stars no longer to shine; the foundations of the earth removed. But after I shall have imagined all that, shall I find that there is a void, eternal, infinite, that by no effort of thought can I annihilate. It may be nothing; and yet I cannot conceive it as if it were nothing. If I think a little more closely about it I am obliged to conceive this void as absolutely dark. That is to say, light is a positive entity; darkness is nothing. The removal of the source of light throws darkness, and since in this darkness there is no source of light it must be altogether dark. Now, just as darkness is the absence of light, so cold is the complete absence of heat. Everything, even ice, possesses heat. In heat we cannot imagine what little heat there is, but there is still infinite cold is. Yet this void, eternal, infinite, is at once completely cold. Again, silence is the absence of sound. Silence does not require any absolute cause; in order to create silence in this house I have but to cease talking. Once more: This void cold, silent, dark, is also dead. Did you ever think about it? Death is nothing. You will never meet death, for with you are death is not, and while death is you are not. And the death can never come face so you and death can never come face to face. What terror you have of death gave in born of a false imagination. The horrors that creep over us and constitute physical fear of death are the imposition of imagination because we conceive of ourselves as being sensitive, as feeling the cold, damp cold of the grave, or terrified by its darkness. But death is only absence of life. Fix these four conceptions upon your mind for the sake of the lesson to be learned. Silence is the absence of sound; Darkness is the absence of light; Cold is the absence of heat; Death is the absence of life.

Now, it was in these circumstances—this void, eternal, infinite, silent, cold, dead, that at once the voice of Almighty was heard, breaking the silence of eternity, flinging the light out into this infinite and eternal void, and saying: "Let there be light: and there was light." And Paul says that very God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of God in the face of Jesus Christ." I believe in depravity, in total depravity. That is to say, I believe the natural heart is totally dark and cold and silent and dead. That babe born into the world is a mere lump of flesh, through which the blood is coursing; in which the sinews and bones and muscles are forming. It is the possibility of a man. It must be built up into a man. It must "attain unto the fullness of the stature of manhood in Christ Jesus." It requires God to handle the situation; to illuminate that natural darkness; to impart spiritual light and heat and life. It requires God to break the silence of nature. After all, this depravity arises from deprivation. It is not that there was any injection of a moral poison into the system by the hand of the Almighty. The human heart is not a foul pool sending up a stench. Depravity is pre-eminently a deprivation. It does not involve a guilt. It involves a beginning. It is that it may be made a habitation of God through the Spirit of God. The God who commands the light to shine out of darkness shines in those dark, sad, cold, dead hearts of ours, and shows to us the beauties of religion and exhibits His matchless grace in the gift of His Son, in order that we may see "the light of the knowledge of the glory of God in the face of Jesus Christ." Now there is a depravity that is not negative. It is positive. The carnal boon granted to many a man if just sin was easily shaken off, but there is not a single act of your life that has not left its impress upon your character. Although, on the authority of Huxley, the human body is completely renewed every twelve months, yet the old scars remain as a perpetual memorial. So, deep down in your moral nature, there is the record of your first lie, first impure thought and all that has blasted your life from then until now. But here you and me to break that bondage and it is only through Jesus Christ that you and I can shake off the awful terrible of the past.

There are vast differences in the forms and degrees of sin, and there are vast differences between becoming a Christian in early life, in advanced life and in old age. If you have not already become a Christian the practical thing is to begin now. There is no moment so absolutely safe and solid, as certain or altogether utilizable as the present. There will never be another moment to golden as the moment you are allowing to slip away. Every moment the devil has you in his grasp the more deadly the grip becomes and when he never will be the struggle required to secure your freedom, via ever so far. If I were an unsaved man, before all other duties I would assert the supreme duty of saving my soul. The supreme duty of life is to shake ourselves clear of the domination of sin by the help of Almighty God. Then you say everybody does not see it that way. It was so to the people of Paul, and here in the context it gives the reason, "If our gospel is hid it is hid in them that are lost." Do you call a blind man to give testimony of the beauties of a spectacular display? The devil has constructed many kinds of veils to blind the eyes of men. These are the veils of sophistry, self-pleasure, pride of life, the lust of the flesh, avarice and many others, for we are by human beings. Friends, there is no more fatal mistake than to believe that the mere acquaintance with the religious life and what has to be done in order to save the soul may be regarded in the likeness of God. It is a task of infinite difficulty requiring divine power and wisdom and one which, if undertaken, ends in glory.

A writer who would judge his composition wisely must lay it aside for a time. So we must stand apart from our immediate lives if we would judge them wisely.

No copy of a copy is good, but we always prefer to go back to the originals. Base your life on Christ, and not on one of the best of men.

A Cluster of Quotations.

The greatest of fools is he who imposes on himself, and thinks certainly he knows that of which he is most profoundly ignorant.—Shaftesbury.

Wisdom is to the mind what health is to the body.—Rochefoucauld.

Wisdom is to know what is best worth knowing, and to do what is best worth doing.—Humphreys.

CHRISTIAN ENDEAVOR NOTES

OCTOBER FOURTEENTH.

Who are Foolish, and Who are Wise?—Matt. 25:1-13.

No one is wholly foolish or wholly wise; but which is the balance and trend of your life?

The highest wisdom always has regard for our future; the deepest folly lives only for the present.

We are our brothers' keepers so far as we can help them, but the final issues of life and death must be met by each soul alone.

Wisdom may be summed up in three words: "Ready for death."

Suggestions.

The foolish man does not think himself foolish: if he did, he would not be a foolish man.

Wisdom is a slow growth, but to come in touch with the source of all wisdom is the work of an instant.

What the world calls wisdom God often calls folly; which shall we choose?

There is no better way to become wise than by living with wise men; or foolish, than by living with fools.

Illustrations.

No artist is a good critic of his own picture, whose faults he has never seen till he ceases to see them; nor is any man a good observer of his own folly.

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EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 14.

Who is My Neighbor, and What of Him?—Luke 10. 29-37.

Daily Readings.

The story of Jesus, second to my neighbor. Rom. 13. 8-10.

Setting a good example. 1 Pet. 2. 11, 12.

Behaving wisely. Col. 4. 5, 6.

Pray for him. 1 Tim. 2. 1-4.

Please him for his good. Rom. 15. 2.

Must not keep his wages, or gossip about him. Lev. 19. 13, 16.

Subject: The Ten Virgins, Matt. xv. 1-13—Golden Text, Mat., xxv., 13—Pole: Guarding Against False Profession.

1. The waiting virgins (vs. 1-5) 1. "Then." At the coming of the Lord (Matt. 24:42) and the kingdom of heaven. The gospel kingdom, or the state of things in the visible church, particularly the character, conduct and condition of the subjects of that kingdom. Be likened. The parable of the ten virgins is based upon the marriage customs of the East, to which many allusions occur in Scripture. Ten virgins. Ten as a symbol represents completeness, and the virgins represent the purity of the Christian church. The ten virgins signify not merely a part of the church, but the whole of it. "Took their lamps." (vs. 4). Their lamps were probably "lamps" have gone out. 9. "Buy for yourselves." It is impossible to rent or buy assistance. "Go ye." They could with their what to do, but it was now too late. "Could not buy, sell." To God. "For yourselves." They must have oil of their own. Nothing short of personal holiness is sufficient.

III. The shutting of the door (vs. 6-13). Went the marriage supper. What a dismal thing it is not to sit down at the marriage supper of the Lamb! Cover the emptiness of one's heart of all that is earthly, that it may be ready. Only knows how many there are there that are not ready." Those who were prepared; who had made their peace with God by godliness, but who possessed true religion. The shut door is a fixed place for repentance. "To the marriage feast." (R. V.) To be eternally glorified. To be in His immediate presence. "Door was shut." There comes a period at which change is impossible. 11. "Open to us." Earnest prayer. "Foolish, foolish, foolish virgins! The visible church of Christ on earth contains many that are false, members spiritually dead and others spiritually blind. "Trim their lamps." We must carefully note the contrast: In the case of the foolish the lamps is all the lamps is everything, but in the case of the wise it is the lamps of oil in their vessels. The foolish are thus represented as having vain confidence, looking only at appearances, and only in the light which changes and wasted feelings. "Took no oil with them." The oil represents the grace or love of God in the heart. The virgins represent a class of so-called Christians who do not know what is religion, but who lack the faith which worketh by love.

4. "Took oil." They carried a vessel with oil to pour into the lamp when necessary. The decisive test was not the lamp, but the oil—the Spirit, the grace of God. The lamp must have a lamp to hold the oil. Let us be careful not to despise the forms of religion. 5. "Tarried." "Tarried" means far away in Christ, who is come for the marriage feast from "the far country"—the home above. "Slumbered and slept." Sometime passed by the virgins in sleep represents merely the waiting time, during which time the true Christian is fully prepared for the coming of the heavenly Bridegroom at any hour.

II. The coming of the bridegroom (vs. 6-9).

6. "At midnight." The Jewish wedding was generally celebrated in the night; yet they usually began at the setting of the evening star, but in this case there was a more than ordinary delay. This was the most unfit time for the coming of the bridegroom is needed. "The bridegroom cometh." Behold, the long-expected One is come at last. "Go ye out to meet him." Go ye out to greet him. Does this mean? It means, go forth to receive the recompense of your doings. 7. "All—arose." There is something terrible in the security of the foolish; they are not aware that their fate is already sealed. "Trimmed their lamps." Were seen burning, but they needed trimming and supplying with oil.

8. "Give us." They now begin to realize their serious lack. "Lamps are going out" (R. V.). This shows that their lamps had been lighted, but not from the oil of heavenly grace filled with faith and love have always a wrong spirit in the possession of them, and now they are entirely backsliding from God; their "lamps" have gone out. 9. "Buy for yourselves." Foolish, foolish virgins! the rate of one part to 500 of water. Once which absorbent cotton saturated in a solution of this same strength is applied to the wound, and the whole hoof is packed with cotton surrounded by a bandage and well coated with tar. This prevents any further access of the poisonous germs to the wound. The operation must be repeated because the service represented had been rendered to a few, to confess that even a Samaritan may be one's neighbor. And the Lord clinches the great argument in his usual practical way by saying, "Go thou and do likewise." Do as you have been done by. Jesus has given a transformed world this would speedily become; nay, in which it then would pore all others, none would invade any other's rights and none would be a stumbling-block in another's way.

WISE WORDS.

The surest way to keep money in circulation is to have a family.

The borrower always seems to be able to wear better clothes than the lender.

A boy doesn't have to know very much to think he could get along on a lot less.

A girl has a peculiar habit of being very fond of a fellow when no others are around.

When a girl gets engaged to five men in the summer she is sure she had a lovely time.

Maybe widows can always get married again because a man feels sure they are innocent.

Always it's just as cheap to raise a vegetable garden as to try to pick out safe investments.

A woman thinks she would have a much better figure if she didn't have such dainty feet.

It's awful nice the way something gauzy can make a woman seem to be dressed when she isn't.

A young man's awful smart to be able to earn nine dollars a week in spite of his college education.

Hardly anybody has a good enough disposition to be glad when he has to subscribe for repairing the church.

A woman has such a lively imagination she thinks paying to go to a charity fair that has patronesses is being in society.

When a man and a girl come in from a dark place with their hair all mussed up, it's a sign "be won't admit anything happened.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 14.

The Ten Virgins.

Matt. xxv., 1-13.

Golden Text, Matt. xxv., 13.

Prelude: Guarding Against False Profession.

I. The waiting virgins (vs. 1-5) 1. "Then." At the coming of the Lord (Matt. 24:42) and the kingdom of heaven. The gospel kingdom, or the state of things in the visible church, particularly the character, conduct and condition of the subjects of that kingdom. Be likened. The parable of the ten virgins is based upon the marriage customs of the East, to which many allusions occur in Scripture. Ten virgins. Ten as a symbol represents completeness, and the virgins represent the purity of the Christian church. The ten virgins signify not merely a part of the church, but the whole of it. "Took their lamps." (vs. 4). Their lamps were probably "lamps" have gone out. 9. "Buy for yourselves." It is impossible to rent or buy assistance. "Go ye." They could with their what to do, but it was now too late. "Could not buy, sell." To God. "For yourselves." They must have oil of their own. Nothing short of personal holiness is sufficient.

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THE HIGHER POLITICS.

Mrs. Hicks—"I don't know which the show my husband first, my dress maker's or my milliner's bill."

Mrs. Wicks—"Which is the larger?"

Mrs. Hicks—"Oh, my dressmaker's. It's fearful."

Mrs. Wicks—"Then show him the smaller one first. While he's raving over that show him the other and it will seem like nothing."—Boston Transcript.

Worship a Dove.

When Dean Swift was called to the living of Loracor he inaugurated the custom of reading prayers on Wednesday and Friday. At the first Wednesday service he waited in vain for any one to appear except his clerk Roger. At length he began, "Dearly beloved Roger, the Scriptures moveth you and me in sundry places," and so proceeded to the end of the service.—Harper's Weekly.

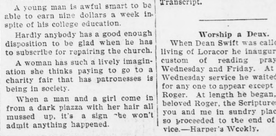
The Farm

Well Repays Planter.

The cow pea in return for the mineral fertilizers shades the soil and supplies the nitrogen. It goes deep in the soil and brings up the water and mineral matter needed by the plant. If sown thickly it will smother all the weeds and clean the ground for the next year's crop. It prepares the soil for every crop the farmer can plant. It will grow in every kind of soil and in any climate where corn, wheat or oats will mature in the north and will flourish wonderfully in the far down in the tropics. It thrives in the long, warm summer, and by continued planting will bring worn out lands back to their virgin condition. There are many varieties of the cow pea and in planting there should select the kind needed for the use to which it is to be put. If pea hay is wanted plant the Clay pea, Whippoorwill, or Unknown. If the object is to turn under for green manure, plant the Unknown pea, the Black pea and the Red Ripper pea. If peas are wanted for seed or poultry feed, plant the Black peh, Clay, Chowder or Unknown. For table use there is the large and small Lady pea and the Sugar and Buckeye.

Automatic Chicken Feeder.

The feed box or trough at the bottom feed is constructed of wood and made cut of one by six inch boards, three feet long, with slats on the side for the chickens to get their heads through. The slats are 2¾ inches deep, end pieces of one inch thick, and the slats are three inches high. The middle partitions are cut six inches wide at the bottom and 2½ inches wide at the top inches high, then tapers out to ten inches at top, that makes it a V-shape from the top. The partitions are three inches apart, which is the proper distance to allow up and down between cleats, so you can put the feed clear of or raise it up any height according to what you have to put in the box. The bottoms of these bins are one inch from bottom of feed trough, so as the hatchets or any kind of dirt will come down. You can have corn in one



The Automatic Chicken Feeder.

wheat in one and grit or oyster shells in a third. The chickens can help themselves as they want to eat, and their feed is always clean and they can get to their feed by getting it in the mud or snow, and the lid is on hinges, so it can be shut down and the feed clear of rats. It is perfectly dry. Each bin will hold one peck of feed.—Farm Progress.

Nail Wounds in Horses' Feet.

It has long been known that nail pricks and other similar injuries in the horse's hoof may lead to an infection following by the formation of pus under the horn of the hoof and a serious general disease of the horse or at least the loss of the animal. The nail penetrates the sensitive parts, but then withdrawn, leaving no visible opening. The pus is then confined within the horn of the hoof and has no way of escape. Lameness is the first symptom noticed. The animal puts little or no weight on the affected foot, and if the hoof is struck with a hammer the horse shows pain. The treatment consists in paring away the horn of the hoof over the wound part until the blood oozes out. The hoof is then thoroughly washed in a solution of bi-chloride of mercury at the rate of one part to 500 of water. Once which absorbent cotton saturated in a solution of this same strength is applied to the wound, and the whole hoof is packed with cotton surrounded by a bandage and well coated with tar. This prevents any further access of the poisonous germs to the wound. The operation must be repeated because the service represented had been rendered to a few, to confess that even a Samaritan may be one's neighbor. And the Lord clinches the great argument in his usual practical way by saying, "Go thou and do likewise." Do as you have been done by. Jesus has given a transformed world this would speedily become; nay, in which it then would pore all others, none would invade any other's rights and none would be a stumbling-block in another's way.

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Public Roads of Maine.

In 1904 there were 25,525 miles of public road in the State, of which 2226 miles were improved with gravel and stone, making a total of 4,451 miles of improved road. It is seen from these figures that only 17 per cent. of the roads have been improved. By comparing the road mileage with the area of the State, it appears that there was one mile of road to every square mile of area. A comparison of the ages with population shows that there was one mile of road to every seventy-seven inhabitants, but only one mile of improved road to every 1,000 inhabitants.

The necessary funds for building and repairing highways, bridges and bridges are raised by the State tax and assessments on the automobilists.

Secretary Vaughan, in calling attention to the association, says: "The trouble is mainly attributable to the fact that roads in many States are made or repaired with the idea chiefly of accommodating horses and vehicles, therefore, directed toward the elimination of the dust nuisance. Many of the various road authorities adopt the means by which dust allaying may be economically effected, cause automobiles raise a huge portion of the dust that flies, be on the road than are ordinary vehicles, they are frequently blamed for the entire dust nuisance, and consequently, have to endure unfair criticism."—The Age.

Verdict for Dr. Pierce

AGAINST THE

Ladies' Home Journal.

Sending truth after a lie. It is an old maxim that "a lie will travel seven times around the world before the truth is on," and no doubt hundreds of thousands of good people have read the recent boycotting malicious attack upon Dr. R. V. Pierce and his World's Dispensary Medical Association published in the May (1904) number of the Ladies' Home Journal, and which, under its display headings, who never saw the humble, privately circulated, small, but conspicuous heading, published two months later, (it was boldly charged in the slanderous and libelous attack that Dr. Pierce's Favorite Prescription, for the cure of woman's weaknesses and ailments, contained alcohol and other harmful ingredients. Dr. Pierce promptly brought suit against the publishers of the Ladies' Home Journal, for criminal libel.

The object and intent of injuring his business, (furthermore, that no alcohol, or other injurious, or habit-forming, drugs are, or ever were, contained in his Favorite Prescription"; that said medicine was the publication of the falsehood and contained no harmful ingredients whatever, and that it was positively non-alcoholic and non-intoxicating. The matter was, however, not brought to trial, but was settled out of court by the publication of the following statement in the Ladies' Home Journal, in the issue of August, 1904:

"Dr. R. V. Pierce, of Buffalo, N. Y., has brought suit against the Ladies' Home Journal for criminal libel, because of the publication of an article in the May, 1904, issue of the Journal, which he claims charges him with fraud in connection with his proprietary medicine, Dr. Pierce's Favorite Prescription. The Ladies' Home Journal has no desire to charge Dr. Pierce with fraud in connection with his medicine, and, if the article referred to has been so construed, we are sorry. We have no evidence that Dr. Pierce has ever attempted to defraud the public with his medicine, and we withdraw any charge that may have been implied to that effect in the article referred to. We do not wish to be understood as recommending Dr. Pierce's medicine, as we have had no sufficient evidence upon which to base a recommendation."

Sir Isaac Gravelled.

Jones had just discovered why people fell down.

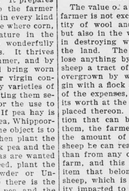
"I see," he asked, "why do plums grow higher up?"

"Why, the great man hastily replied, "because they would be gathered more easily if they grew lower down the street.—New York Sun.

MEN WHO CHARM

IS THE FIRST ESSENTIAL

Women to Win and Hold Admiration, Respect and Love



Mrs. Chas. F. Brown

a successful wife, to retain the loyal adoration of her husband, be a woman's constant study. The first indication of ill-health, or irregular periods, headache, backache, secure Lydia E. Pinkham's Vegetable Compound and its use.

Chas. F. Brown, Vice-President Club, 21 Cedar Terrace, Hot Ark., writes:

Pinkham:—

years I dragged through a miserable existence with inflammation, ulceration, and worn out with weak women. I one day noticed a statement in the paper of what I was, but who ed by Lydia E. Pinkham's Vegetable pound and I determined to try it. of three months I was a different I never can sufficiently speak in and I feel fit to live with me all over the land. Your Vegetable Compound built up my entire system, cured the ly, and I have a new woman. I will make every suffering woman well and happy, as is my case."

men who are troubled with pain- irregular periods, backache, of fatulence), displacements, ation or ulceration, that "bear- feeling, nervousness, faintness, tion, or nervous prostration ished to restore perfect health ength by taking Lydia E. am's Vegetable Compound.

Care of Oilcloth.

Oilcloth should never be scrubbed with stiff brush or washed with strong soap. Remove all dirt by carefully sweeping with a soft hair brush. Then wash with clean with tepid water and Ivory Soap. Rinse with clear water to which has been added a teaspoonful of kerosene. Polish with a dry cloth.—Eleanor R. Parker.

Money doesn't grow on trees, but much of it is obtained by grafting.

HANDS RAW WITH ECZEMA.

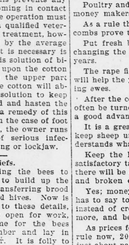
Suffered For Ten Years—Spread to Body and Limbs—Cured by the Cuticura Remedies.

"I had eczema on my hands for ten years. At first it would break out only in winter. Then it finally came to stay. I had three good doctors to do all they could, but none of them did any good. I then used one box of Cuticura Ointment and three bottles of Cuticura Resolvent, and was completely cured. My hands were raw all over, inside and out, and the eczema was spreading all over my body and limbs. Before I had used one bottle of Cuticura Resolvent, together with the Ointment, I was entirely cured, and by the time I had used the third bottle I was entirely well. I had a good appetite and was fleshier than I ever was. I am a young man who has an skin or blood disease I would honestly advise them to get the Cuticura Remedies, and get well quicker than all the doctors in the State could cure you. Signed, T. E. Palm, Speers Ferry, Va., May 19, 1903."

What a lot of stitches men drop when they unmake, or unstitch, a home!

Mrs. Winslow's Soothing Syrup for Children teething, softens the gums, reduces inflammation, allays pain, cures wind colic. 25c a bottle.

It's pretty hard to be dishonest and good natured at the same time.



W. L. Douglas $4 and $3.00 Shoes are worn by more people than any other make, because they hold their shape, fit better, wear longer, and are of greater value than other makes.

Take no substitute, if your dealer cannot supply you, you would then understand how you can obtain W. L. Douglas shoes, which protects you against high prices and the middleman's profits. If your dealer does not keep W. L. Douglas shoes write for mail order catalog. There is no reason why you should not be well dressed and economize in your footwear expenditures when you can buy W. L. Douglas shoes at the prices advertised below from your dealer.

Catalog of Fall Styles, free. W. L. Douglas, Brockton, Mass.

"Saleing" Superseding "Selling."

"Saleing" or sailing is superseding shopping as a new phrase visits to mark-down sales. London's latest craze. Already many women who have indulged in the sales which are now a feature of the feminine community of London will go and buy what they never want just for the fun of using a new phrase that is in vogue. "Are you going saleing for the bargain hunter. And the bargain shop when they are offered there will be a scramble among the ladies for the sake of saleing a bargain.—New York Press.

The Age Of Heroines.

There likely, one wonders, to do in keeping the blood pure. When they get out of order it causes backache, headache, dizziness, languor and distressing urinary troubles. Keep the kidneys well and all these sufferings will be saved you. Mrs. S. A. Moore, proprietor of a restaurant at Waterville, Me., says: "Before using Doan's Kidney Pills I suffered everything from kidney trouble. I became languid and had a heavy pain in the back and hea.', and almost continuous aching in the loins and limbs. A few doses of Doan's Kidney Pills brought great relief, and I kept on taking them until I was entirely well. I think Doan's Kidney Pills are wonderful."

For sale by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

The Motor Horn.

The suggestion made the other day that the sounding of the horn of the public safety, should be deprived of his horn, had something in it of the truth, though not all. It is evident that it also had in it something of the spirit of revenge. In many places horn blowing by motorists is a nuisance, and, regardless of it, the secretary of the Automobile Club of America has substantially from the automobilists.

Secretary Vaughan, in calling attention to the association, says: trouble is mainly attributable to the fact that roads in many States are made or repaired with the idea chiefly of accommodating horses and vehicles, therefore, directed toward the elimination of the dust nuisance. Many of the various road authorities adopt the means by which dust allaying may be economically effected, cause automobiles raise a huge portion of the dust that flies, be on the road than are ordinary vehicles, they are frequently blamed for the entire dust nuisance, and consequently, have to endure unfair criticism."—The Age.

Loss And Gain.

Two Americans were being shown through the Tower of London by a British soldier. Halting at a certain point and pointing downward the guide pointed to a small cannon.

"This," said he, "is a gun we captured from the American army in the battle of Bunker Hill,"

"Well," one coolly made the reply: "Well, as we kept the country, we can afford to let you have the gun."—Boston Transcript.

TIRED BACK?

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COMMERCIAL COLUMN.

Weekly Review of Trade and Latest Market Reports.

New York.—R. G. Dun & Co.'s Weekly Review of Trade says:

"Retail trade expands with the advancing season